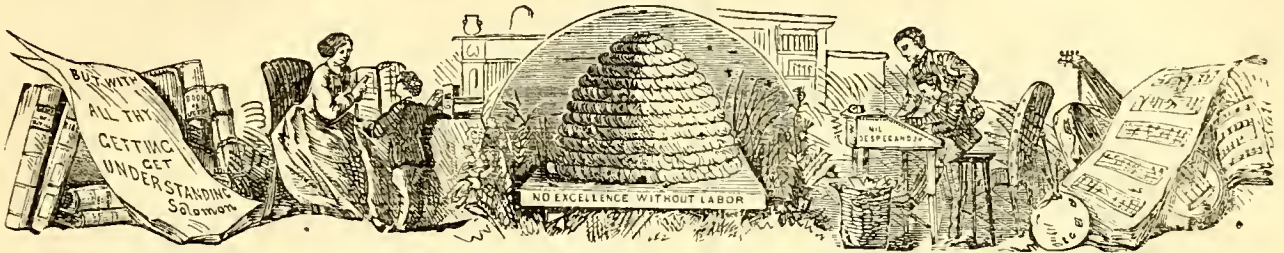


Holiness to the Lord!

The Juvenile Instructor



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NO. 25.

REJOICING OF THE JEWS.

IN the last number but one of the INSTRUCTOR we gave our readers a rather lengthy account of the peril to which the Jews were subjected by the wicked Haman, and their narrow escape from the death which threatened them, the details of which we may read in the Bible, in the Book of Esther. As the circumstances of their deliverance are still fresh in your memories we need not repeat them. The beautiful picture which accompanies this sketch is intended to show with what

Thus we read that when Queen Esther requested the king to reverse or revoke the law which had been framed by Haman and written in the king's name and sealed with the king's ring, he did not tell her directly that it should be done, though just then he seemed willing to grant her any request in his power. Instead, however, he said to Mordecai, the Jew, "Behold I have given Esther the house of Haman, and him they have hanged upon the gallows because he laid his hands upon the Jews.



joy and gladness the Jews received the message from Mordecai, by order of the king, for the bloody decree to be revoked; or, more properly speaking, for its execution to be opposed by the Jews and all the force they could muster. It is quite common even at the present time for a person, in speaking of something which is difficult or impossible to be changed to say as "unalterable as the laws of the Medes and Persians." From this we might infer that a law once passed by the Medes and Persians was certain to remain unchanged and be put into execution.

Write ye also for the Jews, as it liketh you in the king's name, and seal it with the king's ring; for the writing which is written in the king's name and sealed with the king's ring, may no man reverse." He could make another decree authorizing the Jews to defend themselves and slay all who might assault them in accordance with the first decree, and even to take the property of all such as spoil, but he could not say that the first decree should become void, though he saw plainly how unjust and cruel it was.

When Mordecai called the king's scribes together and dispatched the orders which they wrote through all the provinces, the rejoicing among the Jews can better be imagined than described. The great blessing of liberty is best appreciated by persons who have been for a while deprived of it, and life seems far more sweet after it has been in jeopardy for a period. The Jews throughout the whole kingdom had been mourning deeply over a fate which it seemed as if no human power could avert; they had clothed themselves in sackcloth and covered themselves in ashes in the excess of their grief, but now, that their deliverance was at hand, their joy was equally great. Perhaps no people living can better appreciate the feelings of those oppressed, down-trodden Jews than the Latter-day Saints, for they too have felt the heavy hand of oppression from their enemies; and the decree of death or expulsion has more than once been passed upon them in their past history. In every instance, however, in their case the Lord has preserved them, and brought them off victorious, as he did the Jews in the case illustrated.

When the day arrived on which the Jews were to be put to death according to the decree issued by Haman, they marshalled their forces and met those who assaulted them as they were commanded to do by Mordecai. They had grown so popular by that time that they had a great deal of help from others, too, who were not Jews, for we read that many people became Jews, or espoused the religion of the Jews, from fear, when they saw their increasing power. They obtained a great victory over their enemies, and rested after their battles, and feasted and praised God. In gratitude to God for their deliverance, Mordecai set apart two days of every year to be observed by the Jews in feasting and giving thanks to God; and because Haman cast lots or *pur* to find out the most suitable day on which to kill all the Jews, it was to be called the Feast of Purim, which means the Feast of Lots.

[For the Juvenile Instructor.]

A BOY'S VOYAGE ROUND THE WORLD.

(Continued.)

MANY landmen have the impression that the life of the sailor, when at sea, is one of ease with nothing to do but sail the ship; but this is altogether a mistaken idea. On the whale ship, in addition to making and taking in sail, steering the vessel (two hours,) on the look-out at the mast head (two hours,) standing watch at night, pulling in the boats after whales and cutting in and trying-out blubber, when it is his watch on deck the discipline of the ship requires every man to be at work at all times. Excepting Sundays and at night, there is no sitting down or idling about on deck, even if there is nothing to be done but splitting scrub-broom teeth. Though the men talk when at work together, it is in whispers, and they always stop when an officer is nigh. The decks are scrubbed and swabbed every morning, running rigging coiled up, in fact everything about deck or aloft put in trim and order. This occupies the time until seven bells, (half past seven) when all hands go to breakfast. At eight, work commences and lasts until sunset with the exception of an hour for dinner. The work consists of repairing and renewing "chafing gear," "setting up" rigging, repairing rattlings, slushing and scraping masts, tarring back stays and shrouds, oiling blocks, painting yards, scraping decks and scrubbing pain work. All ships are provided with a "spun yarn winch," consisting of a wheel and spindle. Large quantities of "old junk" are always provided, as a part of the vessel's outfit. This the sailors unlay, and after drawing out the yarns, knot them together, and roll into balls. The "rope yarns" are used for various purposes, besides being manufac-

tured into spun yarn and again into rattling. The "scuttled butt" is filled with fresh water and the "harness cask" with salt beef and pork. Needed articles are to be "broken out" in the hold and cargo shifted to keep the vessel trim, and harpoons and lances ground and "set up." This, with the pulling, hauling and climbing, and the sweeping and cleaning up deck at sunset ends the day's work. To be repeated day after day during the voyage. During their watch below, as a general thing, the sailors do their washing and mending, and recruit themselves with a few hours' sleep. On the whale ship, when cruising in mild latitudes, the crew resort to various amusements and games to kill time when off duty. Gambling soon develops itself, and hours are spent by many of the boys playing bluff or all fours, with a greasy pack of cards, using the only currency on board the ship—plugs of tobacco, as a betting medium. Some few read or pass the time "scrimshawing," that is, making boxes of bone and shells and woods procured in different ports; carving knife-handles out of whale teeth, and making canes, paper knives and other fancy articles of the kind out of whale bone. My inclination being for drawing and painting, I did not neglect to notice the glorious phenomena of nature daily displayed on sky or sea, in storm and sunshine. Having neglected to procure materials for sketching before leaving home, necessity prompted me to invent. A few lead pencil drawings were produced to the admiration of the crew. The mate placed the paint locker in my charge, and I was the acknowledged painter of the ship. Each mate had his boat painted and decorated satisfactorily, and all things relating to paint was referred to me. But it was not in painting boats, yards and masts that I delighted. Down in the forecabin, on my chest lid, surrounded by admiring shipmates, I painted the *Maria* under full sail, hove to, at anchor, in fact, the ship under any condition of sail that my admiring patrons suggested. Of course, I charged nothing, consequently I was liberally patronized; but to balance the account, I must say my practice was simple and material cheap. I drew my design on writing paper with a Chinese paint brush, made of dog hair. I painted the vessel's hull with india ink; a lump of indigo from the steward made blue; a lump of gamboge from the medicine chest, I used for yellow; this mixed with the indigo made a passable green; a bottle of vermilion for flags, and tobacco juice for the yellowish brown of sails, and my paint box was complete. I must say that I often painted ships when I should have mended my shirts.

Sailors' fare varies considerably in quantity and quality on different ships, but the bill of fare has little or no variety on any vessel. Salt beef and pork, hard bread, tea and coffee, and potatoes as long as they last, with "duff" for dinner on Sundays. Duff is a compound of flour, salt, slush and water, cooked in a cloth similar to a pudding. Occasionally we were treated to a mess of rice or beans, or a pig was killed and a very small portion of it sent forward for the forecabin hands. We had also a weekly allowance of molasses—one gallon, and dry fruit, one quart, divided between twenty-two men.

Getting tired of cruising off and on Albemarle and around Rock Rodondo, without seeing any whales, and our wood and water running short, for we were now six months out on our second cruise, the old man proposed running in towards the Peruvian coast, and blackfish it for a few weeks, and then go into port. So we up sail, and made for the cruising ground off Callio. Blackfish is a species of whale averaging ten to twelve feet in length, and trying out from seven to ten barrels of very inferior oil. In three weeks we captured ninety barrels of black fish oil, and a small sperm whale that yielded us thirty-five barrels of oil, making two hundred and ten barrels of sperm oil taken in the fourteen months since leaving home. Bad luck chafes the captain of a whale ship more than anything else that can happen, and the crew are sure to feel the effects of his bad humor. Everything that is done, to his eyes, looks wrongly done, and it is nothing but growl from morning to night; and it

seems to be his study to make all hands feel as miserable as himself. The men were blamed for not keeping a sharp look out, the boat-steerers for not fastening to fish when they had the opportunity, and the mates were told bluntly that they could not kill a fish after he was fastened to. I believe the old man would have kept up the cruise two or three months longer, had we not run short of water. So in no pleasant humor, and giving vent to expressions not very choice at our luck, we bore away for Tumbes, on the coast of Peru, to recruit ship and all our water casks. At the anchorage, we found the *Amethyst* and *Rebecca Sims*, of New Bedford. From the crew of the *Sims* we learned that on the 21st of August, while cruising on the off shore ground, they fell in with and killed a large sperm whale, that was so near dead he offered little or no resistance when fastened to. His head was jammed full of splinters and pieces of ship's timber, and there is no doubt but that it was the same whale that stove the ship *Ann Alexander* the day before. On board the *Amethyst* the officers had succeeded in quelling a mutiny the day before our arrival, by succumbing to the terms of the crew, who insisted on having their liberty (run ashore) in Payta.

(To be continued.)

HISTORY OF THE CHURCH.

(Continued.)

AN extract of a letter, written by Elder Parley P. Pratt to his brother Orson, in England, will give our readers a vivid picture of life in this Valley in the days of which we write; he said:

"Dear Bro. Orson; I have now resided almost one year in this lone retreat, where civilized man has not made his home for the last thousand years, and where the ripening harvest has not been enjoyed for ages, until this present season. During all this period, the sound of war, the rise and fall of empires, the revolution of states and kingdoms, the news of any kind has scarcely reached my ears. It is but a few days since we heard of the revolutions and convulsions which are agitating Europe. All is quiet, stillness. No elections, no police reports, no murders, no war in our little world. The legislation of our High Council, the decision of some Court or Bishop, a meeting, a dance, a visit, an exploring tour, an arrival of a party of trappers and traders, a Mexican caravan, a party arrived from the Pacific, from the States, from Forts Hall or Bridger, a visit of Indians, or perhaps a mail from the distant world, once or twice a year is all that breaks upon the monotony of our peaceful and busy life. No policeman has been on duty to guard us from external or internal danger. The drum has beat to be sure, but it was mingled with merry making, or its martial sound was rather to remind us that war had been among the nations.

"Oh, what a life we live! It is the dream of the poets actually fulfilled in real life. Here we can cultivate the mind, renew the spirits, invigorate the body, cheer the heart and ennoble the soul of man. Here we can cultivate every science and art calculated to enlarge the mind, accommodate the body or polish and adorn our race; and here we can receive and extend that pure intelligence which is unmingled with the jargon of mystic Babylon, and which will fit a man, after a long life of health and usefulness to enjoy the mansions of bliss and the society of those who are purified in the blood of the Lamb.

"Here no prisoners groan in solitary cells; no chains or fetters bind the limbs of man; no slave exists to tremble, toil and sweat for naught, or fear and crouch full low to please his fellow man. Here all are free to do right; and are warned and chastened and corrected if caught doing wrong.

"Here, too, we are all rich—there is no real poverty where all men have access to the soil, the pasture, the timber, the

water-power, and all the elements of wealth without money or price."

It will be interesting to our readers to know some more particulars about the situation of the people who resided in the Valley the winter of 1747-48. The pioneers, after their arrival laid the foundation of a fort and erected a number of houses which they left for those who came in after them to occupy. Some of these were constructed of adobie, others of logs. The adobies were made longer than is the fashion now—they were eighteen inches long and proportionately wide and thick. This fort was called the "Old Fort," and it stood on what is now known as the 6th Ward square in this city. When the companies which followed the pioneers came into the Valley, additions were made to the south and north of the fort, which were called the South and North Forts. They were connected with the Old Fort by gates, and each of them had gates through which the people went to and from their fields and work outside. The houses were built close together, with the highest wall on the outside, which formed the wall of the Fort; the roofs sloped towards the inside, and all the doors and the windows were on the inside, so as to make the houses more secure against attack in case any were made. Not having had any experience in this climate, and supposing from the appearance of the ground in the summer and fall and from all that could be learned concerning it that it was very dry, the roofs of the houses were made rather flat. The result was that nearly every house leaked during the first winter, and umbrellas, where such a luxury as an umbrella was owned, were frequently in demand to shelter those engaged in cooking, and even in bed persons would be seen sitting or lying under an umbrella. The houses were chiefly covered with poles and soil, or boards and soil. Where the poles or boards were strong enough, the depth of soil was increased to prevent leaking; but as there were comparatively few in this condition, the most of the houses were ornamented with pillars to support the roofs. The clay which was found in the bottoms near the fort made excellent plaster for the inside of the houses, and when mixed with water made a pretty good whitewash that was only inferior to lime. But it would not stand exposure to rain, as some of the people learned who covered their houses with it; it melted quickly and offered no resistance to the rain. The common soil was far superior to it for this purpose; for it would absorb and retain considerable moisture.

The first winter the Saints spent in the Valley was a remarkably mild one. There were two or three cold spells of weather but they did not last long. This was most fortunate for the people, for neither their food nor their clothing was of such a character as to enable them to endure very cold weather. Many were without shoes, and the best and only covering they could get for their feet was moccasins. Their clothing, too, was pretty well exhausted, and the goat, deer and elk skins which they could procure were most acceptable for clothing, though far from being pleasant to wear in the rain or snow. The writer recollects how proud he was when he succeeded in obtaining an elk skin, out of which, after smoking it, he had a pair of pantaloons made. He has had the good fortune to wear some of the best fabrics of this and other countries since then; but he never has owned an article of dress which gave him so much satisfaction and for which he was more thankful than those elk-skin trowsers.

(To be continued.)

A SMILE may be bright while the heart is sad—the rainbow is beautiful in the air while beneath is the moaning of the sea.

HE who has no charity merits no mercy.

The Juvenile Instructor.

GEORGE O. CANNON

EDITOR.

SATURDAY, DECEMBER 6, 1873.

EDITORIAL THOUGHTS.



HOW great and how abundant are the blessings promised to those who seek to serve the Lord in the days of their youth! Who give to God and to his work the strength, the zeal, the enthusiasm and the vigor of their earlier days. With what kindness are such ever spoken of in the Word of the Lord and in the sayings and writings of His servants.

How pleasing also are the records of those who served the Lord whilst they were young—of Noah, that mighty preacher of righteousness, who was ordained to the holy priesthood when ten years old; of Samuel, who when scarcely more than a babe, in a day of sinfulness, "when there was no open vision," was called of the Lord to be a prophet to His people; of the youthful David, who whilst feeding his father's flock on the hill sides of Bethlehem was anointed to reign as a king over Israel; of Timothy, the devout youth, who learned the word of God on his mother's knee; of others whose early lives were spent to the glory of God and the salvation of mankind.

In these our days we have many examples of youthful devotion to the cause of truth—of boys and girls who have shown examples of saintly virtue, courage and integrity that could be imitated with profit by the aged as well as by the young. On the other hand, we regret that there are some amongst the youth of Zion who seem entirely and recklessly oblivious to the favors they enjoy, and to the blessings by which they are every day surrounded, and who show an entire unconcern with regard to the things of eternal life.

Amongst other results of this indifference, it is sad to witness the way in which such pass the Sabbath. Instead of remembering the great command, written by God's own finger for all men of every age to give heed to and obey—to "Remember the Sabbath day to keep it holy," they spend their time—at the Sabbath School? Ah, no!—but at the street corners or in vacant lots engaged in noisy and unprofitable talk, or still rougher and ruder games. At the house of the Lord? Not so, but in horse-racing, fishing, shooting and kindred follies! Yes, follies, for everything is foolish that is sinful; sin is the greatest of all folly, and everything is sinful that breaks a command of God.

We never came across a being yet, who had the hardihood to argue that they who spend the Lord's day in vain pleasures, idle sports or wanton games were keeping it holy, in the sense God's commandment directs, nor do we think that they can prove that such are happier, healthier or wiser than they who spend its hours in the service of the Great Father of us all. We say "happier" because some claim that it is for happiness that they forsake the assemblies of the Saints, and mingle with the Sabbath breaker and the sinner. We say "healthier" for "health's sake" is an ever ready excuse with those who waste this holy day in profitless pastimes or exciting sports. We say "wiser" for some such fancy they manifest wisdom by avoiding the public worship of the people of God, and wandering into the fields and canyons to fish, hunt, shoot or bathe. Those who make these excuses might profitably commit to memory a

"golden maxim" attributed to Sir Matthew Hale, one of England's greatest judges, which reads:

"A Sabbath well spent
Brings a week of content,
And health for the toils of the morrow.
But a Sabbath profaned,
Whatsoe'er may be gained,
Is a certain forerunner of sorrow."

[For the Juvenile Instructor.]

WILD OATS.

I sometimes think these wild oats have to be harvested by some one; if the youth who sows them does not gather them, perhaps they cause a good and kind mother much heartache and care in binding them into bundles. They may come to her in the form of hints from kind officious neighbors, of excesses here and there, or a dunning visitor with "your son promised me thus;" and mother binds them up if she can; if not, broods over them in her mind, and a wrinkle appears on her brow for every bundle gathered. Thank God for our mothers, for their examples of love, which should stay us every moment from acts that would cause them to blush. "Blush—mother blush?" Yes, sir; there was a time when that mother of yours was a fair young girl, receiving the attention of one, whose name brought a blush, not of shame, but of joy to that now faded cheek; when that slight stoop in those shoulders was not there. Young man, put mother back twenty years or more, and she was as that fair young being that danced by your side perchance yesternight, for whom you would freely peril your life. Think! and for father's honor bring not tears to those once bright eyes that gazed on him, when, in his youthful manhood, he played the part which you now essay to play.

A. J.

HOW THE KINGFISHER KILLS HIS PREY.—Dwelling near sequestered brooks and rivers, he sits for hours together motionless and solitary on some bough overhanging the stream, patiently watching the movements of the smaller fishes which constitute his food, waiting for a favorable moment to dart with the velocity of an arrow upon the first that comes near enough to the surface, and seldom failing in his aim. He returns with it to his former station on some large stone or branch, where he kills his captive by shifting its position in his bill, so as to grasp it firmly near the tail, and striking its head smartly against the object on which he rests; he then reverses its position, and swallows it head foremost. The indigestible parts are afterwards ejected in a manner analogous to that of owls and other birds of prey.—*Selected.*

MEN OF FEW WORDS.—Some men use words as riflemen use bullets. They say but little. The few words used go right to the mark. They let you talk, and guide with their eyes and face, on and on, till what you say can be answered in a word or two, launch out a sentence, pierce the matter to the quick, and are done. Your conversation falls into a deep chasm, and is lost from sight by its depth and darkness. They will sometimes surprise you with a few words, that go to the mark like a gunshot and then they are silent again, as if they were reloading. Such men are safe counselors, and true friends where they profess to be such. To them truth is more valuable than gold, while pretension is too gauzy to deceive them. Words without merit, only betraying the weakness of the blinded dupes who are ever used as the promoters of other men's schemes.

THE "DIDN'T THINKS."

THERE are quite a number of boys and girls in this world who may be said to belong to the great army of "didn't thinks." No matter what they do that is wrong or what they leave undone that would be right to do, when called to account, their excuse is always the same, and "We didn't think" the unvarying reply.

Here we have a picture of two young misses who belong to this army. They seated themselves on a high rock on the pleasant sea shore to watch the passing vessels and read a deeply interesting book. As they sat the tide came in. But as it slowly rose higher and higher around them, they gazed and read and never thought of their peril, until at last the waves washing at their feet compelled them to consider the dangers by which they had carelessly allowed themselves to be encircled. Then they hurriedly arose to return home but their way was stopped,



the rising ocean had not only surrounded them but covered the lower beach that lay between them and the main land. Still worse, the tide was still rising and would soon cover the rock on which they stood. What could they do? They were afraid to plunge into the water and wade to the shore and still more afraid to remain on the rock. To go or stay was to be in danger of drowning, so not knowing what to do they clung to each other and sobbingly waited the result of their thoughtlessness—the waters still rising around them.

In the meanwhile their little dog, more thoughtful than they, had run ashore before the way of escape was cut off; by his strange antics he alarmed their friends, who becoming anxious at their children's absence, followed him to the beach where they found the girls in the dangerous position shown in our picture. A sturdy sailor used to the waves, was soon found, and he, not afraid of a wetting, plunged into the water and carried first one girl and then the other on shore. It is said, "all's well that

ends well," but how would it have been if these girls had not been discovered. They would either have slipped off the rock overcome with fatigue, or the tide would have covered their standing ground and swept them far away.

Now we know that no such accident as this could happen to any of the "didn't thinks" of Utah, because there is no sea within its borders on which the tide ebbs and flows. But accidents and evils of other kinds can be brought about through their carelessness. A few days ago two or three "didn't thinks" in Salt Lake City tied a large tin can to a horse's tail. Off started the horse in a fright, and the can swung and bumped, and rattled and clattered, and men hallooed and boys shouted until the poor animal, half crazy with the hubbub, tore with all its speed first down one street, then down another. Still, the faster it ran the louder the noise, and the more vigorously swung the tormenting can. An old lady in the path of the affrighted animal saw some children whom she thought in danger; she ran forward to save them and was herself knocked down, trod upon and much hurt. Of course our thoughtless little friends "didn't think" of the sad results of this one act of folly, for if they had thought, they would have well known it was a very dangerous and silly trick they were playing. The fun was not worth the cost. As Franklin used to say, they "paid dearly for their whistle."

Again, a crowd of little "didn't thinks" will sometimes do still more damage. One of them will get a match, and then in some sly corner they must light a fire. Under the shade of the haystack, or in the barn, is the place chosen. The fire is lighted and all is fun for a few moments, until they notice some straw or hay has caught fire and is burning rapidly. In their fright they run out and the whole of the haystack or barn is soon in flames, and thousands of dollars' worth of food for man and beast destroyed. Even worse, sometimes some of the little "didn't thinks" are unable to escape, so rapidly does the fire spread, and they are burned to death, or some kind friend suffers the same fate in trying to save them. What a sad end to a little thoughtlessness!

But what shall we say of this excuse—"I did not think?" Sometimes we feel it is a cowardly untruth told to hide pure wilfulness or obstinacy. At other times, the excuse is doubtless true, but if so, is still a very poor one, for, in other words, the little "didn't think" says "I was too careless or too lazy to use the good sense and judgment God has given me to keep me out of just such trouble."

And now boys and girls, whilst we do not wish to see you act like old men and women and be always pondering and reflecting, we do hope that the crowd of "didn't thinks" will decrease in Utah; that you will be wise little thinkers and use your brains to a good purpose, and avoid the troubles those who do not think often run into.

[For the *Juvenile Instructor*.]

Little Lessons in Chemistry.

OXIDES—OXYDATION

IF a piece of iron is exposed to the air it gets rusty; after a long time it becomes a mass of earth, its metallic qualities vanish. If we weigh the iron before its exposure and again after it has undergone this change, we find it heavier. It is still iron, but it is combined with oxygen—"rust." It is in chemical language an oxide of iron, and the process by which this change is brought about is oxydation.

Merely exposure to moist air will oxydize iron and many other metals; rust or tarnish is certain evidence of this; but exposure

in heated air will frequently cause oxydation more rapidly. If we visit the blacksmith and notice the red hot iron on the anvil we may see this process; a thin stratum of metal is changed by the absorption of oxygen into oxide, which breaks off in scales at every stroke of the hammer. Iron and oxygen, two bodies, become one by CHEMICAL AFFINITY, or attraction, that force that causes the elements of matter to unite and form new combinations. The chemical changes brought about by substances thus acting upon each other would never be suspected from their appearances; yellow S (sulphur) and white Hg (quicksilver) form red vermilion; the inert, almost neutral, N (nitrogen) and the beneficent O (oxygen) of the air form one of the most active and corrosive acids—"aqua fortis;" C (carbon) and S (sulphur), both of them opaque solids, form a highly transparent fluid, sulphide of carbon; the offensive, life-destroying, gaseous element, Cl (chlorine) and the brilliant metal-element Na (sodium) combine together and form a mineral we eat with our food—common salt.

As a general thing, things most unlike have the strongest affinities for each other. The tendency of bodies to unite together is a property belonging to them. There is no chance work in chemical combinations. Any chemical change is produced as the result of operations among elements governed by unchangeable natural laws. In whatever way a compound is formed the proportion of its elements is always the same. The combustion of wood in the stove, or that decaying (oxydizing) in the yard, produces the same compound, C_2O (carbonic acid). Carbonic acid formed by the slow and silent burning or oxydation of carbon in the lungs or blood, is the same in its chemical qualities and proportions as that produced by a roaring conflagration—it is oxydized carbon.

An OXYD or oxide is a compound of O (oxygen) with an element. One atom of O forms a protoxide; two of O the deutoxide or binoxide; three of O to two of the other element, the sesquioxide. Oxygen combines with elements in very simple proportions, and always in a ratio of its combining number, or a multiple of that number. We have seen instances of more than one equivalent of an element being used in the expressions N_2O , C_2O which mean that two equivalents of O enter into chemical combination with nitrogen and carbon, respectively. CO will also represent the union of carbon and oxygen but only in the ratio of 1 oxygen to 1 of carbon. Wood burning or coal, where a very imperfect supply of air has access to it may form this gas, which is carbonic oxide.

In the process of oxydation we have seen that oxygen may form gaseous, liquid, or solid compounds, many of which will be described in treating upon oxygen. We have seen that oxydation may be produced slowly or rapidly and that O may combine in different proportions. Symbols have been used to express, the protoxide of nitrogen, NO nitrous oxide gas; the deutoxide of nitrogen, N_2O , nitric oxide gas; hyponitrous acid, N_3O ; hyponitric acid, N_4O ; nitric acid, N_5O . The term oxydation simply means the combination of bodies with oxygen—the product is an oxide; we shall see that the grandest operations in nature are brought about by the action of oxygen and that a correct conception of the nature of an oxide will enable us to understand the properties of nearly every other compound.

BETH.

A HARD BARGAIN.

IN the reign of the Caliph Harounal Rashid, of happy memory, there lived in the city of Bagdad, a celebrated barber of the name of Ali Sakal. He was so famous for a steady hand and dexterity in his profession, that he could shave a head and trim a beard and whiskers, blindfolded, without drawing blood, and there was not a man, of any fashion in Bagdad, who did not employ him.

Wood for fuel was always dear at Bagdad, and as his shop consumed a great deal, the wood-choppers brought their loads to him in preference, being almost sure of meeting with a ready sale.

One day, a poor peasant came to Ali Sakal, and offered for sale a load of wood, which he had just brought from a great distance on his ass. Ali immediately named the price he was willing to give, making use of the words, "for all the wood that was upon the ass."

The wood-cutter agreed, unloaded the beast, and asked for the money.

"You have not given me all the wood yet," said the barber. "I must have the pack-saddle, which is chiefly made of wood, into the bargain; that was the agreement."

"How!" said the other, in great amazement. "Who ever heard of such a bargain? It is impossible!"

In short, after many words, the barber seized the pack-saddle and sent away the peasant in great distress, who, after appealing to the Cadi and higher judges in vain, next applied to the Mufti, or Mahomedan priest.

He pondered over the question whilst he smoked his pipe and drank his coffee, then answered "that it was too difficult a matter to settle, and that he could get no help from the Koran: so he must put up with the loss."

But not disheartened, he got a scribe to write a petition to the Caliph.

This was answered, and the wood-cutter was called into the Caliph's presence, who said:

"Friend, the barber has words on his side, you have equity on yours; the law must be defined by words, and agreements must be made by words. The former must have its course, or it is nothing; and agreements must be kept, or there would be no faith between man and man; therefore the barber must keep all his wood."

A few days after, the peasant applied to the barber, as if nothing had happened, requesting that he and a companion of his from the country, might enjoy the dexterity of his hand, and the price of the operation was settled.

When the wood-cutter's crown had been shaved, Ali Sakal asked where his companion was.

"He is standing just without here," said the other, "and he shall come in presently."

Accordingly, he went out, and returned, leading the ass.

"This is my companion," said he, "and you must shave him according to agreement."

The barber refused, and turned them both out of his shop.

The peasant brought the matter before the Caliph.

"Tis well," said the "Commander of the Faithful," "bring Ali Sakal and his razors to me this instant."

In the course of a few minutes, the barber stood before him.

"Why do you refuse to shave this man's companion?" said the Caliph to the barber. "Was not that your agreement?"

Ali, kissing the ground, answered:

"Tis true, O Caliph, that such was our agreement; but who ever made a companion of an ass before? or who before ever thought of treating an ass like a true believer?"

"You may say right," said the Caliph, "but, at the same time, who ever thought of insisting upon a pack-saddle being included in a load of wood? No, no, it is the wood-cutter's turn now; to the ass immediately, or you know the consequences."

The barber was then obliged to prepare a great quantity of soap, lather the ass all over, and shave it in the presence of the whole court, amidst the jeers, taunts, and laughter of the people.—*Selected.*

You need not tell all the truth unless to those who have a right to know it all. But let all you tell be truth.

QUESTIONS AND ANSWERS ON THE BIBLE.

CATECHISM FOR SUNDAY SCHOOLS.

Subject—HISTORY OF MOSES.

LESSON XLV.

- Q.—Whom did Moses take with him?
A.—His wife and his sons.
Q.—What else did Moses take?
A.—“The rod of God in his hand.”
Q.—Whom did the Lord say Moses should do wonders before, when he should return into Egypt?
A.—Pharaoh.
Q.—What was to happen to Pharaoh if he would not let the children of Israel go?
A.—His first born was to be slain.
Q.—What did the Lord say unto Aaron?
A.—“Go into the wilderness to meet Moses.”
Q.—When Aaron met Moses in the mount of God, what did he do?
A.—He kissed him.
Q.—What did Moses tell Aaron?
A.—“All the words of the Lord, who had sent him, and all the signs which he had commanded him.”
Q.—What did Moses and Aaron then do?
A.—They gathered together all the elders of the children of Israel.
Q.—Who spake all the words which the Lord had spoken, and did the signs in the sight of the people?
A.—Aaron.
Q.—How were these words and signs received?
A.—The people believed.
Q.—What did the children of Israel do when they heard that the Lord had visited them and looked upon their affliction?
A.—They bowed their heads and worshipped.
Q.—What did Moses and Aaron say unto Pharaoh?
A.—“Thus saith the Lord God of Israel, Let my people go that they may hold a feast unto me in the wilderness.”
Q.—What reply did Pharaoh make?
A.—“Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.”

LESSON XLVI.

- Q.—What did Pharaoh require of the children of Israel?
A.—That they should make the same quantity of brick as heretofore, without straw being furnished them.
Q.—Were they able to make the usual quantity of brick?
A.—No.
Q.—What was then done to the officers of the children of Israel?
A.—They were beaten.
Q.—To whom did they appeal for redress?
A.—Pharaoh.
Q.—What did he say to them?
A.—“Ye are idle, ye are idle; therefore ye say, let us go and do sacrifice to the Lord.”
Q.—To whom did they next complain?
A.—Moses and Aaron.
Q.—What did Moses then do?
A.—He returned to the Lord and made his complaints.
Q.—What did the Lord say unto Moses?
A.—“Now thou shalt see what I will do to Pharaoh; for with a strong hand shall he let them go.”
Q.—How old was Moses when he went before Pharaoh?
A.—Four score years.
Q.—How old was Aaron?
A.—Four score and three years.
Q.—What miracle did Aaron perform before Pharaoh?
A.—He cast down his rod and it became a serpent.
Q.—Who did Pharaoh then call?
A.—The wise men and the soothsayers.
Q.—What did the magicians of Egypt do?
A.—They also did in like manner with their enchantments.
Q.—What did Aaron's rod do?
A.—It swallowed up the magicians' rods.
Q.—What was the next miracle performed?
A.—All the waters that were in the river were turned into blood.
Q.—What were the effects of the waters being turned into blood?
A.—The fish died, the river stank, and the Egyptians could not drink of the water of the river.
Q.—What did the Egyptians do for water to drink?
A.—They digged round about the river.
Q.—What effect did these miracles have on Pharaoh?
A.—His heart was hardened, neither did he hearken unto them.
Q.—How many days were fulfilled, after the Lord had smitten the river?
A.—Seven.

It is with narrow-souled people as it is with narrow-necked bottles the less they have in them the more noise they make in pouring it out.

QUESTIONS AND ANSWERS ON THE BOOK OF MORMON.

CATECHISM FOR SUNDAY SCHOOLS.

LESSON XLV.

- Q.—What course did Alma and the sons of Mosiah afterwards take?
A.—They traveled through the land preaching the word of God to the people, and publishing all the things which they had heard and seen.
Q.—What effect did their labors have upon the church?
A.—They consoled the church by strengthening the faith of the members.
Q.—How many sons of Mosiah were there?
A.—Four.
Q.—What were their names?
A.—Ammon, Aaron, Omner and Himni.
Q.—What was their aim in their labors?
A.—To repair all the injuries which they had done to the church.
Q.—Were they successful in their ministry?
A.—They were instruments in the hands of God in bringing many to a knowledge of the truth.
Q.—What did the sons of Mosiah do after they had done these things?
A.—They took a small number with them and returned unto their father, the king.
Q.—What did they desire of him?
A.—That they, with those whom they had with them might go up to the land of Nephi.
Q.—What for?
A.—To preach to their brethren, the Lamanites.
Q.—Did they plead with Mosiah to let them go?
A.—Yes, they plead with him many days.
Q.—What did king Mosiah do?
A.—He inquired of the Lord concerning the matter.
Q.—What did the Lord say to Mosiah?
A.—To let them go up, for many should believe on their words, and they should have eternal life.
Q.—What did the Lord say he would do?
A.—He said he would deliver them out of the hands of the Lamanites.
Q.—Did Mosiah grant their request?
A.—Yes.

LESSON XLVI.

- Q.—Did king Mosiah have any one to confer his kingdom upon?
A.—No; none of his sons would accept the kingdom.
Q.—What did he do with the records which had been given unto him by Limhi?
A.—He translated them.
Q.—By what means did he translate them?
A.—By means of the two stones, which were fastened into the two rims of a bow.
Q.—By what name are these stones known among us?
A.—Urim and Thummim.
Q.—How were they used in these days?
A.—The prophet Joseph Smith used them in translating the Book of Mormon.
Q.—How long had these instruments been in use?
A.—They had been prepared from the beginning, and had been handed down, for interpreting languages.
Q.—What account did these records give of the people who were destroyed?
A.—It gave their history from their destruction back to the building of the tower, and from that time to the creation of Adam.
Q.—How did these things affect the people of Mosiah?
A.—It caused them to mourn exceedingly; but also gave them much knowledge.
Q.—After king Mosiah had done this, what did he do with the plates?
A.—He conferred them upon Alma, the son of Alma.
Q.—What command did he give unto Alma?
A.—That he should preserve them and keep a record, handing it down from generation to generation.
Q.—What else did Mosiah do?
A.—He sent among all the people desiring to know who they wanted for king.
Q.—What was their answer?
A.—They desired Aaron, the son of Mosiah, to be king.
Q.—Where was Aaron at this time?
A.—In the land of Nephi, preaching to the Lamanites.
Q.—Was he or Mosiah's other sons willing to take upon them the kingdom?
A.—No.
Q.—What did King Mosiah then do?
A.—He sent a written word among the people.
Q.—What did he counsel them to do?
A.—To have no kings among them, but to appoint judges, that they might judge them according to the laws of their fathers.
Q.—What effect did these words have upon the people?
A.—They were convinced of their truth.

PROVIDENCE IS OVER ALL.

WORDS BY EMILY H. WOODMANSEE.
Moderato:

MUSIC BY JOS. J. DAYNES.

QUARTETTE.

When dark and drear the skies ap - pear And doubt and
dread would thee en - thrall, Lock up nor fear the day is near, And provi-
dence is over all. From heav'n above, His light and love, God giveth freely when we
call. Our utmost need is oft decreed, And prov-i - dence is over all.

With jealous zeal God guards our weal,
And lifts our wayward thoughts above;
When storms assail life's bark so frail,
We seek the haven of his love.
And when our eyes transcend the skies,
His gracious purpose is complete;
No more the night distracts our sight—
The clouds are all beneath our feet.

The direst woe that mortals know,
Can ne'er the honest heart appal,
Who holds this trust—that God is just,
And providence is over all.
Should foes increase to mar our peace
Frustrated all their plans shall fall.
Our utmost need is oft decreed,
And providence is over all.

Selected Poetry.

PLAYING SCHOOL.

Six in a row on the doorsteps there,
Nice little school-ma'am, prim and fair,
Fonniest noses, dimpled chins—
Listen awhile! the school begins.

Classes in 'rithmetic come this way.
Why were you absent, Mary Day?
Now, Miss Susan, what's twice four?
May be it's eleven—may be more.

Johnny, don't blow in your brother's ear,
Stop it! or I must interfere!
Say your tables—now begin;
"Trustees" might come dropping in!

What would they ever say to us,
Finding school in such a fuss?
Baby Jennie, how is that?
D O G, dear don't spell cat!

Terrible boy! your face is red—

Why will you stand upon your head?
Class in spelling, that will do;
Here's certificates for you.

Faces as pure as the morning sun,
Voices that ring with harmless fun,
Sweet is the lesson you impart!
Sweet! and I learn it all by heart.

Six in a row on the doorstep there,
Nice little school-ma'am, prim and fair—
Free of this world and all its pain,
Would I could join your school again!

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